2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

Fire.—For several generations the *Chiriguano* and *Chané* have used steel and flint for making fire. The fire drill is, however, remembered in their mythology.

Weapons.—The *Chiriguano* bow has an average length of 4 feet (1.2 m.); the stave is flat on the belly and convex on the back. Both ends are sharpened to prevent the string of twisted hide from slipping.

Arrows are tipped with carefully barbed reeds, with two reeds barbed along the outer edges, (fig. 59, *b*) with flat lanceolate heads, or with a conical knob (bird arrow). The arrows armed with two diverging reeds are used to shoot large birds, such as the yacu (*Penelope* sp.). Fishing arrows of the *Chané* bristle with cactus thorns. Today arrows ending in a sharp wooden rod are rare, as the modern arrows are usually tipped with heavy wires. The shafts are made of cultivated reeds (*Arundo donax*). Formerly, the *Chané* used the ura grass (*Gynerium saginitatum*). Feathering, which is of the cemented type, is sometimes omitted.

The clubs of the *Chiriguano* in the 17th century were short and ended in a flat, oval head, a shape somewhat related to the ancient *Tupinamba* club. These clubs have disappeared (only a single specimen could be obtained in 1929 by Métraux) and have been replaced by simple cudgels that serve only to knock down wild pigs.

Chiriguano in direct contact with the *Quechua* have wooden slings; those living farther to the east have slings made of caraguatá fibers, which they use mainly to chase birds from the fields. The pellet bow is common among the *Chiriguano* and *Chané*, but is merely a toy for boys.

SOCIAL AND POLITICAL ORGANIZATION

Originally, the *Chiriguano* community consisted of a few extended families or lineages, strictly patrilineal. Modern villages are composed of many small biological families bound by relationship ties or by their allegiance to a common chief.

Chiriguano chiefs (*mburubicha*) of old were men distinguished by their courage, their eloquence, and often by their magic power. They enjoyed considerable prestige and held no little authority. Some of them (*tubicha rubicha*) extended their influence over a wide area and were recognized as a supreme chief by the local chieftains. The main function of a chief was to settle quarrels within the village, to punish thieves, to see that people worked in the fields at the proper time, to arrange feasts, and to lead his men in war. Chiefs also had right of eminent domain over the land. Sometimes a chief was assisted by an informal council consisting of shamans and of the oldest and bravest men of the community. As a rule, a chief, even if he was powerful, led the same type of life as any of his subjects; in recent time some chiefs had servants. Some aristocratic pride was evidenced by the members of their family.

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them life would be delightful and eternal here on earth where God put him, as has been seen when we were dealing with the creation.

The same might be said of sickness. If there is something the matter with a foot, the head, the stomach, or any other part of the body, they do not blame human nature, the elements, the seasons, the sudden changes of the atmosphere so common in the region, but bad sorcerers. If someone dies suddenly, if the old and the young die, if smallpox breaks out in the village, or any other epidemic, it is always blamed on the evil sorcerers (1).

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1. If someone dies because he has drunk in someone else's house, they attribute it to poison administered by sorcery. Death produced by falls, suicide, or murder is not attributed to the sorcerer.

Some sorcerers are best for rain and for the fields, and others for illness. If some contagious disease begins to spread around a Chiriguano town or if in the town itself one case or another has appeared, the principle cacique convokes a council of all of the lower caciques; they discuss the appropriate measures to be instituted in order to chase away the sickness at once. The first thing they do is to call one of the well-known sorcerers. Then a commission is formed to take the entreaty to the great charlatan, and usually the one charged with this is the head cacique himself, who is accompanied by one or two of the lower caciques.

The sorcerer receives the cacique's invitation as a very great honor, and furthermore, hearing the offers they make him if he manages to drive away or expel the epidemic, there is no idiot who would reject it, since the sorcerer in another town is king for the whole time that he stays there. Everything is at his disposal, men and women, goods /149/ and clothing, food and drink. He spends a better life than that of a great lord (1).

1. The one who explains the object of the

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and the Mataco; thus the fruit of the chañar, mistol, and algarroba are used in the manufacture of chicha.

Subalterns

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The cacique of a tribe is not alone in political, judicial, and administrative administration. In order to have a more correct administration, he, as sole and supreme authority, selects counselors and assistants, whom he seeks from among the most competent persons of the tribe. The primary advisors are whatever sorcerers there may be; these men are thus feared and hence respected by the people, who make use of them in sickness and calamity, both public and private.

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Next in rank as counselors come other men to whom they give the name Igũira iya, owner of the stick or baton, according to the signification of the word and which corresponds in Spanish to hombre de mando ó autoridad /man in command or authority/. Thus they are the alcaldes, to whom the cacique hands over part of his authority with absolute subordination, so that through complaints, ineptitude, or other causes, the alcaldes are summarily dismissed and then others appointed. In each tribe there is a single alcalde who does everything, because the cacique, in his town, is better than an emperor, not having to lift a straw and spending his time in prolonged idleness.

/162/ The alcaldes in the tribes take charge of the rest of the settlers; in a search for peons they hear the sarcasms and recriminations of their fellows, and many times they definitely disobey them, even going so far as to insult them with: Mburubicha pa nde? Perhaps you are a cacique?" (1)

1. In the missions with many tribes there are as many caciques and alcaldes as there are tribes composing them. In this regard the custom of the Indians has been respected for a better and more honest administration.